

wood, grass, straw, the work of such shall be made manifest; for the day shall declare [it], because it is revealed in fire: and the fire shall try the work of each what it is. If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through fire. (the fire?) Do ye not know that ye are [the] temple* of God, and [that] the Spirit of God dwells in you? As every one corrupts* the temple* of God, whom* shall God destroy? for the temple* of God is holy, and such are ye. But ye one destroy himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He who takes the wise to their craftings. And again, [The] Lord knows the reasoning of the wise, that they are vain. So that let no man boast in man; for all things are yours. Whether Paul or Apollos or Cephas, or [the] world, or

* That is, the day. Compare 2 Thess. ii. 1. The word used for revealing the character of the world is another here, however. I doubt much that Jerusalem has ever truly seen.

* Some read "build," with A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

* T. R. reads "abide." That phrase is only used in an account, but justified by the whole phrase, as that of the temple and altar.

* Here the addition of the article which changes the sense. "saved by fire," is as if the fire were a personal entity, whereas, "through the fire" is in spite of it, as passing through the flames, not differently of it. See how the sense changes again through a further comparison. Compare 1 Peter ii. 20.

* T. R. reads "abide." The word is "destroy" and "corrupt" is the same in Greek. The sense is that, as the temple is consecrated to God, it is not to be destroyed, but it is to be preserved. The word "abide" is used in the same sense in 1 Cor. v. 5. The word "abide" is used in the same sense in 1 Cor. v. 5.

* The supposed corrupt person. There were a few "supposed" persons in the church, but they were not the main body. The word "supposed" is used in the same sense in 1 Cor. v. 5.

him, or death, or things present, or things coming, all are yours; and ye [are] Christ's, and Christ [is] God's.

IV. Let a man be account of us as servants* of Christ, and towards of [the] mysteries of God. Here, therefore, it is sought to persuade that a man be found faithful. But for me it is the very smallest matter that I be accounted of you or of man's day. Nor do I even estimate myself. For I am conscious of nothing in myself; but I am not justified by Christ, but he that condemns me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.

* New things things, however, I have transformed, in their application, to myself and Apollonius, for your sake, that ye may learn from us the [lesson of] not [taking your thoughts for] wisdom, what is wisdom, that ye may not be proud by one for [such a] one

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* another another. For who makes them to differ? and what have they which God has not received? but if also that have received, why boastest thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that ye also might reign with you. For I think that God has set us the apostles for this last, as appointed to death. For we have become a spectacle to the world, both to angels and men. We [are] fools for Christ's sake, but ye prudent in Christ; we weak, but ye strong; ye glorious, but we in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, and labour, working with our own hands. Blessed be we then; persecuted, we suffer [it]; insulted, we endure; we are become as [the] refuse of all, until now. But [do] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I endure you therefore, as my initiators.

* For this reason I have sent to you Timothy, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my words [and they [are] in Christ, according as I teach everywhere in every assembly. But ye have been pulled up, as if I were not coming to you;

* Or "spoken to in person." The word "abide" is used in the same sense in 1 Cor. v. 5.

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* but I will come quickly to you, if the Lord will; and I will know, not the word of those that are pulled up, but the power. For the kingdom of God [is] not in word but in power. What will ye? that I come to you with a rod, or in love, and [in] a spirit of meekness?

* It is universally reported* (that there is) contention among you, and such fermentation as [is] not seemly among the nations, so that one should have his father's wife. And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you. For I, [as] absent in body but present in spirit, have already judged as present, [to deliver] in the name of our Lord Jesus Christ* [ye and my spirit] being gathered together, with the power of our Lord Jesus Christ, him that has so wrought this: to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump? Purge out the old leaven, that ye may to a new lump, according as ye are commanded. We also commemorate Christ, has been sacrificed,* so that he is celebrated the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.

* I have written to you in the epistle and to meet with fermentors; * and

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by the destroyer. Now all these things happened to them (as types) and have been written for our admonition, upon whom the ends of the ages are come. So that let him that thinks that he stands take heed lest he fall. No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able (to bear), but will with the temptation make the issue also, so that ye shall be able to bear (it). Therefore, my beloved, flee from idolatry. I speak as to intelligent (persons). do ye judge what I say. The cup of blessing which we bless, is it not (the) communion of the blood of the Christ? The bread which we break, is it not (the) communion of the body of the Christ? Because we (being) many, are one loaf, one body; for we all partake of that one loaf. How many according to flesh are not they who eat the same bread, or communion with the altar? What then (do I say)? that what is sacrificed to an idol is anything, or that an idol is anything? But that what (the righteous) sacrifice they sacrifice in demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink (the) Lord's cup, and (the) cup of demons; ye cannot partake of (the) Lord's table, and of (the)

table of demons. Do we provoke the Lord to jealousy? are we stronger than he?

All things are lawful, but all are not profitable; all things are lawful, but all do not edify. Let no one seek his own (advantage), but that of the other. Everything is to be shunned, making no inquiry for conscience sake. For the earth (is)

the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is not before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to idols, abstain. This is offered to idols, ye must abstain. But that of the other, for why is my liberty judged

by another conscience? * If I partake with thanksgiving, why am I speaking evil of for what I give thanks for? Whether therefore ye eat or drink, or whatever ye do, do all things to God's glory. Give occasion to thanksgiving whether to Jews, or Greeks, or the assembly of God.

Even as I also please in all things; not seeking my own profit, but that of the many, that they may be saved. XI. Be my imitators, even as I also (am) of Christ.

Now I praise you, that on all things ye are minded of me; and that as I have directed you, ye keep

the directions.* But I wish you to know that the Christ is the head of every man, as the church is his body, which he himself saves with his blood, which he cleansed with water by the word.

But as the church is subject to Christ, who is his body, which he himself saves with his blood, which he cleansed with water by the word, so we are subject to Christ, who is his body, which he himself saves with his blood, which he cleansed with water by the word.

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is given (to her) in the oil of a well. But it may now think to be common, as have no such custom, nor the assembly of God.

But (as) concerning (to you) this (which I now write you), I do not praise (anymore) that ye come together; not for the better, but for the worse. For first, when ye come together in assembly, I hear these and divisions among you, and I partly give credit to (it). For these

may also be made among you, that the approved may become manifest among you. When ye come together into one place, it is not to eat (the) Lord's supper. For each one is eating his own supper before (others), and one is hungry and another drinks in excess. Have ye not these things for eating and drinking? or do ye despise the assembly of God, and yet to change these which I have said? What shall I say to you? shall I praise you? In this point,

I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, and having given thanks broke (it), and said: This is my body, which is for you - this do in remembrance of me.* In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood; then do, as often as ye shall drink (it), in remembrance of me.* For as often as ye shall eat

this bread, and drink this cup, ye shall eat the body of the Lord, and drink the blood of the Lord. Who so eateth and drinketh unworthily, he shall be guilty of the body and blood of the Lord. But let man examine himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh unworthily, he shall be guilty of the body and blood of the Lord. But let man examine himself, and so let him eat of the bread and drink of the cup.

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this bread, and drink the cup, ye
 remember the death of the Lord,
 until he come. So that whosoever
 shall eat the bread, or drink the
 cup of the Lord, unworthily, shall
 be guilty in respect of the body and
 of the blood of the Lord. But let a
 man prove himself, and then eat of
 the bread, and drink of the cup. For
 (the) eater and drinker⁹ eats and
 drinks judgment⁹ to himself, not dis-
 tinguishing the body. On this man-
 ner many among you [are] weak
 and infirm, and a good many are
 fallen asleep, first if we judged
 ourselves,⁹ so were we not judged.
 But being judged, we are disciplined
 of [the] Lord that we may not be
 condemned with the world. So that,
 my brethren, when ye come together
 to eat, wait for one another. * If any
 one be hungry, let him eat at home,
 that ye may not come together to
 judgment.⁹ But the other things,
 whenever I come, I will set in
 order.

211. And concerning spiritual [man]-
 ifestation, brethren, I do not wish
 you to be ignorant. Ye know that
 when * ye were of the nations [ye
 were] led away to dumb idols, in
 whom ye may yet remain to this day.
 I give you therefore to know, that no
 one, speaking in [the] name of [the]
 Spirit of God, says, Crucify [on] Jesus

and no one can say, Lord Jesus, unless in the power of the Holy Spirit. But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but the same God who operates all things in all. Try to reach the manifestation of the Spirit in view for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in the power of the same Spirit; and to another gifts of healing in the power of the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one limits of tongues; and to another interpretation of tongues. But all these things operate the one and the same Spirit, dividing to each in particular according to his pleasure. For even as the body is one and has many members, but all the members of the body, being many, are one body, as also is the Christ. For also in the power of one Spirit we have all been baptized into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of one Spirit. For also the

* T. H. Moore: "The last village on the coast," with CHA. H. HAN (1899); Moore's last, a D. O. P. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 8

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body is not one member but many.
 15 If the foot say, Because I am not a
 hand I am not of the body, is it on
 account of^a that not making of
 16 the body?^b And if the ear say, Because
 I am not an eye I am not of the body,
 is it on account of this not making
 17 the body?^c If the whole body
 [were] an eye, whence the hearing?^d
 18 All hearing, where the smelling? But
 now God has set the members, each
 one of them in the body, according
 19 as it has pleased Him.^e Now if all
 were one member, whence the body?^f
 20 But now the members [are] many,
 21 and the body one.^g The eye cannot
 say to the hand, I have not need of
 thee; or again, the head to the feet,
 22 I have not need of you. But much
 rather, the members of the body
 which seem to be weaker are neces-
 23 sary; and those [parts] of the body
 which we esteem to be the more
 void of honour,^h these we clothe
 with more abundant honour; and
 our ourselves [parts] have more
 24 abundant riches; but our ourselves
 [parts] have not need. But God
 has tempered the body together,
 having given more abundant honour
 25 to [the part] that lacked; that there
 might be no division in the body,
 but that the members might have
 the same concern one for another.
 26 And if one member suffer, all the
 members suffer with [it], and if one
 member be glorified, all the members
 27 rejoice with [it]. Now is our Christ's
 body and members in particular.
 28 And God that sits at the right

assembly; first, apostles; secondly, prophets; thirdly, teachers; then intrascenic powers, then gifts of healings, helps; governments; kinds of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all in possession of [intrascenic] powers? Have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greatest gifts, and yet when I come you a way of more surprising excellencies.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass¹ or a clanging cymbal. And if I have prophecy, and know² all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.³ And if I shall distribute⁴ out all my goods in food, and if I deliver up my body that I may be burned,⁵ but have not love, I profit nothing. Love has long patience, is kind; love is not envious [of others]; love is not insolent and proud; is not puffed up, does not behave in an unseasonably manner, does not seek what is its own, is not quickly provoked, does not inspire evil, does not rejoice in iniquity but rejoices with the truth, loves⁶ all things, believes all things, hopes all things, endures⁷ all things. Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know⁸ in part,⁹ and we prophesy in part, but when

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even hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.¹ Then he appeared to James; then² to all the apostles; and last of all, as to an abortion, he appeared to³ me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted⁴ the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God⁵ which [was] with me. Whether, therefore, I or they, thus we preach,⁶ and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?⁷ But if there is not a resurrection of [those that are] dead, neither is Christ raised; but if Christ is not raised, then, indeed, vain also [is] our preaching, and you also your faith. And we are found also false witnesses of God; for we have witnessed concerning God that he is raised the Christ, when he has not raised if indeed [those that are] dead are not raised. For if [those that are] dead are not raised, neither is Christ raised;⁸ but if Christ be not raised, your faith [is] vain; ye are yet in⁹ your sins. Then indeed also those

who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men.

¹⁰ But now Christ is raised from among [the] dead, firstfruits of those fallen asleep. For since by man [came] death, by man also resurrection of [those that are] dead. For as in the Adam all die, thus also in the Christ all shall be made alive. But each in his own rank: [the] firstfruits, Christ; then those [that are] the Christ's at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annihilated all rule and all authority and power. For he must reign until he put all enemies under his feet. [The] last enemy [that] is annihilated [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.

¹¹ Since what shall the baptized for the dead do if [those that are] dead rise not at all? why also are they baptized for them?¹² Why do we also endanger ourselves every hour?

which agrees with our article rather two qualities of the same person, or two persons under the same quality. But I prefer this without English. It is "dead, even the Father, because this phrase is supported in doctrine, and might be used as meaning that the Father truly is God, which is so by the same. Some have gone too far with this rule, as in the use of this article, as it is a most necessary and forward object, whereas it can be used with two, as yet hardly said. Some, if both are spoken together, or found in the same sentence.

¹³ Thus the article, cannot be translated in English. It is given too far. It has the effect of removing them as such, objectively transcribed as such.

¹⁴ The text.

¹⁵ Instead of "for them," T. B. reads "for the dead," with L and many copies. Syr-Pot; text is A R D E F G K P 17 at Am Marg.

¹ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ² T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ³ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁴ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁵ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁶ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁷ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁸ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg. ⁹ T. B. reads "also," with B L many copies. Am Marg. reads "also" with D E F G K P 17 at Am Marg.

²¹ Daily I die, by your boasting which I have in Christ Jesus our Lord. If [to speak] after the manner of men, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake up, righteous, and sin not; for some are ignorant of God. I speak to you as a matter of shame.

²² But some say will say, How are the dead raised? and with what body do they come? Fool! what thou sowest is not quickened unless it die. And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest: and God gives to it a body as he has pleased, and to each of the seeds its own body. Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, and another of fishes. And [there are] heavenly bodies, and earthly bodies; but different is the glory of the heavenly, different that of the earthly: one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory. Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It

is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual one.²³ Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit. But that which is spiritual [was] not first, but that which is natural; then that which is spiritual: the first man out of [the] earth, made of dust; the second man, out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [one]. And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one]. But thus I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

²⁴ Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs put on incorruptibility, and this mortal put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

²¹ On the whole, "argument of God," gives the sense. "Have not the Corinthians," is weak. "No knowledge," does not mean "dispute," "dispute" is not suited to the use of a person. But have a right to the free exercise of God. ²² T. B. reads "one is [the] flesh," adding with many copies. ²³ T. B. reads "one is [the] flesh," adding with many copies. ²⁴ T. B. reads "one is [the] flesh," adding with many copies. ²⁵ T. B. reads "one is [the] flesh," adding with many copies. ²⁶ T. B. reads "one is [the] flesh," adding with many copies. ²⁷ T. B. reads "one is [the] flesh," adding with many copies. ²⁸ T. B. reads "one is [the] flesh," adding with many copies. ²⁹ T. B. reads "one is [the] flesh," adding with many copies. ³⁰ T. B. reads "one is [the] flesh," adding with many copies. ³¹ T. B. reads "one is [the] flesh," adding with many copies. ³² T. B. reads "one is [the] flesh," adding with many copies. ³³ T. B. reads "one is [the] flesh," adding with many copies. ³⁴ T. 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14 will² recognise to the end, even as also
ye have recognised us in part, that
we are your house, even as ye [are]
one in the day of the Lord Jesus.
15 And with this confidence I purposed
to come to you previously, that ye
might have a second favour; and to
pass through to Macedonia by you,
and again from Macedonia to come
to you, and to be set forward by you
16 to Judea. Having therefore this
purpose, did I then see lightness?
Or what I purpose, do I purpose
according to flesh, that there should
be with me you, and say nay?
17 Now God [is] faithful, that our word
to you is⁸ not yea and nay. For the
Son of God Jesus Christ, for who has
been preached by us among you this
now and always and Timothy⁹,
did not become¹ you and say, but
ye is⁸ in him. For whatever pro-
mises of God [there are], in him is
the yea, and in him the amen, in
18 glory to God by us⁸. Now be that
establishes us with you in Christ,
and has anointed us, [is] God, who
also has sealed us, and given the
earnest of the Spirit in our hearts.
19 But I call God to witness upon
my soul that to spare you I have
not yea and nay to Corinth. Not that
we rule over your faith, but are
fellow workers of your joy; for by
faith we stand.

11. But I have judged this with myself, not to come back to you in grief. For if I grieve you, who also [for] is that glorious me if not he that is grieved through me? And I have written this very [letter] (to you), that coming I may not have grief from those from whom I ought to have joy; knowing in you all that my joy is [that] of you all. Yet out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you. But if any one has grieved he has grieved, not me, but in part [that I may not overcharge] you [all] of you. Sufficient to such a one [is] this rebuke which [has been inflicted] by the many; so that on the contrary ye should rather show grace and encourage, but perhaps with a one should be swallowed up with cross and grief. Wherefore I exhort you to assure him of your love. For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient. But to whom ye forgive any thing, I also; for I also, what I have forgiven, if I have forgiven anything, [it is] for your sakes in [the] person of Christ; that we might not have virtue and an advantage

against us, for we are not ignorant
of her thoughts.

17 Now when I came to Treas for
 the publication of the good things
 of the Christ, a door also being
 opened to me in the Lord, I had
 no rest in my spirit as not finding
 Time my brother; but bidding them
 adieu, I came away to Macedonia.
 18 But thanks [be] to God, who always
 leads us in triumph in the Christ,
 and makes manifest the odour of his
 knowledge through us in every place.
 19 For we are a sweet odour of Christ
 to God in the saved and in those
 that perish: to the one an odour
 from death unto death, but to the
 others an odour from life unto life;
 and who [is] sufficient for these
 things? For we do not, as the many,
 make a trade of the word of God;
 but as of sincerity, but as of God,
 before God, we speak in Christ.

III. Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or ¹ [pseudepiistolary?] from you? Ye are our letter, written in our hearts, ² known and read of all men, being manifest to be ³ Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on ⁴ fleshy tables of [the] heart. And such confidence have we through

the Christ towards God: not that we are contemptible of ourselves, but our contemptuous [as] of God; who has also made us contemptible; [as] ministers of [His] new covenant; not of letter, but of spirit. For the letter kills; but the Spirit quickens. And if the ministry of death, in letters, grown in stone, began with glory, so that the children of Israel could not for their eyes on the face of Moses, on account of the glory of his face, [a glory] which is unstained; how shall not rather the ministry of the Spirit, sublimed in glory? For if the ministry of condemnation [be] glory, much rather the ministry of righteousness, abundant in glory. For also that which was glorified is not glorified in this respect, on account of the surpassing glory. For if that unstained [was intensified] with glory, much rather that which attains [substance] in glory. Having therefore such hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not by their eyes on the end of that unstained. But their thoughts have been darkened, for unto this day the same veil remains in reading the old covenant, unremoved, which is Christ is unstained. But unto this

[illegible]

• The woman's hair changes from the light to the dark, brown. It is an indication of the character of her growing, but denotes that the condition of all surface teeth is in the Crown of Christ.

[illegible]

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I remain under the phrase of his first letter. In this case it must be translated, "and I wish she were better off." But I think you are

[illegible]

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* They, I assume again, must refer to the first species, as it was first caught through the second *T. auratus*. It is more correct.

*The 'hunger' we are aware of, the need is the

* *propaganda*, the parent: he had shown it, but it was considered as a second line.

[illegible]

¹ T. B. really "did" anything to, with D. F. & B. L. Am. & A. B. U. of Memphis, Tenn. Co., Tenn.

† Or, 'satisfiability,' the more popular property.

[illegible]

with 1) 50% 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839

* The word translated "road" means also "well known," a little road of old, old friends. There is a line in the text of the Greek words which

* Literately, "a person who is not a member of the group."

...and the construction of the work is not the thing itself, because if we say "mathematics" as the word cannot be used alone.

¹ The alternative form of words *halberz* means 'diagonaliser', as 'latter' and 'split'. It is used, as well, of course, in kind of word.

“...and the people of the world are not yet ready to accept the new order of things.”

It is also said that the ministry was alarmed that the system was inconsistent with *shari'ah*.

¹ E. A. Gould: "For another view of this plant and what it was, see Gould," *ibid.*, with many references.

1. That paragraph of the 'long story' is about
significance in the history here. But the opposite

There is an old formula for the old testament story
 (and in Christ). If this be broken to mind, the
 heavens will disappear, and the earth be changed.

By adhering to the use of *thou*, it is the reviewer's opinion to continue with *Alas is gone*. "Time which is gone away" would be *long* historical.

⁴ *Phonology* rightly 'translates' 'real' thought.

Some would argue that the world is not a place of peace and harmony, but a place of conflict and war. This is a view that is often held by those who are pessimistic about the future of the world. However, it is important to remember that the world is also a place of hope and possibility. There are many people who are working to create a better world, and there are many things that we can do to make a difference. We must not lose sight of the fact that the world is not a place of conflict and war, but a place of peace and harmony. We must not lose sight of the fact that the world is not a place of conflict and war, but a place of peace and harmony.

longer live to themselves, but to him who died for them; and has been raised. So that we henceforth know¹⁰ no one according to flesh; but (even we have known¹¹ Christ according to flesh, yet now we know¹² him thus no longer. So if any one (be) in Christ, (there is) a new creation: the old things have passed away; behold all things have become new;¹³ and all things (are) of the God¹⁴ who has reconciled us to himself by Jesus¹⁵ Christ, and given to us the ministry of that¹⁶ reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting us in the word of that¹⁷ reconciliation. We are ambassadors therefore for Christ, God as (it were)¹⁸ reconciling by us, we are entrusted for Christ.¹⁹ Be reconciled to God. ²⁰And who knew and sin has made you free so, that we might become God's righteousness to him.

VI. But (as) fellow-workmen, we also beseech that ye receive and the praise of God in vain: (for he says, I have listened to them in an accepted time, and I have helped them in a day of salvation: behold, now (is the) well-accepted time, behold, now (the) day of salvation;) giving no manner of offence to any.

that the ministry be not blamed; ¹ but in everything commanding ourselves as God's ministers, in meekness, ² in afflictions, in necessities, in straits, in stripes, in prisons, in grief, in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in (the) ³ Holy Ghost, in love unfeigned, in (the) word of truth, in (the) power of God; through the cross of righteousness, in the right hand and left, ⁴ through glory and dishonour, through evil report and good report: as deceivers, and true; as unknown, and well known; ⁵ as dying, and behold, we live; ⁶ as disciplined, and not yet to death; ⁷ as grieved, ⁸ but always rejoicing; ⁹ as poor, but enriching many; ¹⁰ as having nothing, and possessing all things.

¹¹ One mouth is opened to you, Corinthians, our heart is expanded: ¹² Ye are not straitened in us, but ye are straitened in your afflictions; ¹³ but for an answering recompense, it speak as to children, let your heart also expand itself.

¹⁴ Be not diversely yoked with unbelievers; for what participation (is there) between righteousness and lawlessness? or what fellowship of light with darkness? and what concert of Christ with Beliar; ¹⁵ or what

[illegible][illegible][illegible]

the remnant of Time; and not by his
merits only, but also through the
arrangements with which he was
encouraged as to you; pointing to
the great selfish desire, your ever-
lasting joy and his; so that if the
error existed, Pot of ails I inform
of you in the letter, I do not regret
it, if even I have regretted it; for
I am that that better, it even I
would only for a time, grieved you.
Now I rejoice, not that ye have
been grieved, but that ye have been
grieved by repentance; for ye have
been grieved according to God, that
in mourning ye might be injured by
me. For grief according to God
works repentance to salvation, never
to be regretted; but the grief of the
world works death. For, behold,
this same thing, your being grieved
according to God, has much dis-
agreement it wrought in you, but (what)
sometimes (of yourselves), but (what)
indications, but (what) that but
(what) several desires, let what
said, but what temptation in every
way ye have proved yourselves to be
true in this matter. So then, I also
I wrote to you (it was) and for the
sake of him that injured, not for the
sake of him that was injured, but for
the sake of my diligent and for you
being manifested to you before God.
For this reason we have been re-
assured." And so the Father re-
sponds to you.

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purpose in his heart; and glorifying," is of necessity, for God loves a cheerful giver. But God is able to make every gracious gift abundant towards you, that, being in every way always all-sufficient, ye may abound to every good work: according as it is written, He has scattered abroad his gifts to the poor; his righteousness remains for ever.

Now be that supplies used to the sword and sword for every shall supply and make abundant your giving, and increase the fruits of your righteousness: stretched in every way into all free-hearted liberality, which works through as thanksgiving to God. Because the manifestation of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God: they glorifying God through the proof of this manifestation, by reason of your subjection, by profession, to the glad tidings of the Gospel, and your free-hearted liberality in communication towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God (which, is) upon you. "Thanks [be] to God for his不可言喻的善恩!"

X. But I myself Paul entreat you by the meekness and gentleness of the Christ, who is in appearance, (when present) (and) make known you, but absent as built towards you; for I beseech that person I may not be held with the confidence while which I think to be divine.

"wouldst thou who think of us as
 walking according to flesh. For
 walking in flesh, we do not wear
 anything as flesh. For the armor
 of our warfare [are] not fleshly,
 but powerful according to God's
 will, the overthrow of strongholds; over-
 throwing castles and every high
 thing that lifts itself up against the
 knowledge of God, and making cap-
 tive every thought into the obedience
 of the Christ; and having in each
 soul to arrange all disturbances when
 your obedience shall have been ful-
 filled. Do ye look as what concerns
 appearance?" If any one has con-
 fidence in himself that he is of
 Christ, let him think this again in
 himself, that even so he [is] of Christ,
 so also [are] we.* For and if I
 should have even something more
 authority of our authority, which
 God hath also given [to us] for build-
 ing up and not for your overthrow-
 ing, I shall not be put to shame; that
 I may not seem as if I was disre-
 specting my letters because I believe,
 he says, [as] yesterday and strong be-
 lie present in the body weak; and
 his speech mighty. Let such a one
 think that, that such as we are in
 word by letters [appear] almost, such
 also powers in deed. For we dare not
 show ourselves or compare ourselves
 with some who commend themselves;
 but those, promoting themselves by
 themselves, and comparing them-
 selves with themselves, are not intelli-
 gent.¹⁰ Show we will not build solid
 masonry; but according to the me-
 asure of the rule which is Christ's

* Our first assumption is [mode:it]. It is in accordance with [14].

* Export grows by 10%

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→ If it is possible to trace an *initial* path through the graph, then *every* node is *reachable*.

¹⁴ Y. Kato, with F. H. L. Y. H. of St. Louis, Missouri, 1914.

*Can't afford to pay for it? See *Holmes*, at 241 (1998) (noting that the Supreme Court has not yet ruled on whether the right to abortion is a "fundamental right" under the Constitution).

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*7. Study of 'Control' with NCLC Field
now. Version: 4.00000000.00000000.

† 本論文は、2002年度文部省科学研究費補助金（基盤研究）の助成によるものである。

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equally, he used the name of musician, Bob Dylan, to promote "selective conformity to fact" and "total

^a 25, 40, 50, 60, 70, 80, 90, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 1620, 1630, 1640, 1650, 1660, 1670, 1680, 1690, 1700, 1710, 1720, 1730, 1740, 1750, 1760, 1770, 1780, 1790, 1800, 1810, 1820, 1830, 1840, 1850, 1860, 1870, 1880, 1890, 1900, 1910, 1920, 1930, 1940, 1950, 1960, 1970, 1980, 1990, 2000, 2010, 2020, 2030, 2040, 2050, 2060, 2070, 2080, 2090, 2100, 2110, 2120, 2130, 2140, 2150, 2160, 2170, 2180, 2190, 2200, 2210, 2220, 2230, 2240, 2250, 2260, 2270, 2280, 2290, 2300, 2310, 2320, 2330, 2340, 2350, 2360, 2370, 2380, 2390, 2400, 2410, 2420, 2430, 2440, 2450, 2460, 2470, 2480, 2490, 2500, 2510, 2520, 2530, 2540, 2550, 2560, 2570, 2580, 2590, 2600, 2610, 2620, 2630, 2640, 2650, 2660, 2670, 2680, 2690, 2700, 2710, 2720, 2730, 2740, 2750, 2760, 2770, 2780, 2790, 2800, 2810, 2820, 2830, 2840, 2850, 2860, 2870, 2880, 2890, 2900, 2910, 2920, 2930, 2940, 2950, 2960, 2970, 2980, 2990, 3000, 3010, 3020, 3030, 3040, 3050, 3060, 3070, 3080, 3090, 3100, 3110, 3120, 3130, 3140, 3150, 3160, 3170, 3180, 3190, 3200, 3210, 3220, 3230, 3240, 3250, 3260, 3270, 3280, 3290, 3300, 3310, 3320, 3330, 3340, 3350, 3360, 3370, 3380, 3390, 3400, 3410, 3420, 3430, 3440, 3450, 3460, 3470, 3480, 3490, 3500, 3510, 3520, 3530, 3540, 3550, 3560, 3570, 3580, 3590, 3600, 3610, 3620, 3630, 3640, 3650, 3660, 3670, 3680, 3690, 3700, 3710, 3720, 3730, 3740, 3750, 3760, 3770, 3780, 3790, 3800, 3810, 3820, 3830, 3840, 3850, 3860, 3870, 3880, 3890, 3900, 3910, 3920, 3930, 3940, 3950, 3960, 3970, 3980, 3990, 4000, 4010, 4020, 4030, 4040, 4050, 4060, 4070, 4080, 4090, 4100, 4110, 4120, 4130, 4140, 4150, 4160, 4170, 4180, 4190, 4200, 4210, 4220, 4230, 4240, 4250, 4260, 4270, 4280, 4290, 4300, 4310, 4320, 4330, 4340, 4350, 4360, 4370, 4380, 4390, 4400, 4410, 4420, 4430, 4440, 4450, 4460, 4470, 4480, 4490, 4500, 4510, 4520, 4530, 4540, 4550, 4560, 4570, 4580, 4590, 4600, 4610, 4620, 4630, 4640, 4650, 4660, 4670, 4680, 4690, 4700, 4710, 4720, 4730, 4740, 4750, 4760, 4770, 4780, 4790, 4800, 4810, 4820, 4830, 4840, 4850, 4860, 4870, 4880, 4890, 4900, 4910, 4920, 4930, 4940, 4950, 4960, 4970, 4980, 4990, 5000, 5010, 5020, 5030, 5040, 5050, 5060, 5070, 5080, 5090, 5100, 5110, 5120, 5130, 5140, 5150, 5160, 5170, 5180, 5190, 5200, 5210, 5220, 5230, 5240, 5250, 5260, 5270, 5280, 5290, 5300, 5310, 5320, 5330, 5340, 5350, 5360, 5370, 5380, 5390, 5400, 5410, 5420, 5430, 5440, 5450, 5460, 5470, 5480, 5490, 5500, 5510, 5520, 5530, 5540, 5550, 5560, 5570, 5580, 5590, 5600, 5610, 5620, 5630, 5640, 5650, 5660, 5670, 5680, 5690, 5700, 5710, 5720, 5730, 5740, 5750, 5760, 5770, 5780, 5790, 5800, 5810, 5820, 5830, 5840, 5850, 5860, 5870, 5880, 5890, 5900, 5910, 5920, 5930, 5940, 5950, 5960, 5970, 5980, 5990, 6000, 6010, 6020, 6030, 6040, 6050, 6060, 6070, 6080, 6090, 6100, 6110, 6120, 6130, 6140, 6150, 6160, 6170, 6180, 6190, 6200, 6210, 6220, 6230, 6240, 6250, 6260, 6270, 6280, 6290, 6300, 6310, 6320, 6330, 6340, 6350, 6360, 6370, 6380, 6390, 6400, 6410, 6420, 6430, 6440, 6450, 6460, 6470, 6480, 6490, 6500, 6510, 6520, 6530, 6540, 6550, 6560, 6570, 6580, 6590, 6600, 6610, 6620, 6630, 6640, 6650, 6660, 6670, 6680, 6690, 6700, 6710, 6720, 6730, 6740, 6750, 6760, 6770, 6780, 6790, 6800, 6810, 6820, 6830, 6840, 6850, 6860, 6870, 6880, 6890, 6900, 6910, 6920, 6930, 6940, 6950, 6960, 6970, 6980, 6990, 7000, 7010,

¹ There is an extraordinary loss which is laid on women, the women's voluntary movement and of women, particularly, but including, men.

The 2000 outbreak group shows that the risk was still present. (Table 10, p. 31.)

measure has apportioned to us, to reach¹⁵ to you also. For we do not, as not reaching to you, overstretch ourselves. But we have come to you also in the glad tidings of the Gospel¹⁶ not boasting and of measure in other people's labours, but having hope, your faith, intending to be engaged amongst you, according to our rule, yet more abundantly to announce the glad tidings to that (which is) beyond you, not to be boasting in another's rule if things made ready to hand. But he that boasts, let him boast in the Lord. For not he that exalts himself is approved, but when the Lord exalts him.

11. Would that ye would hear with
me (in) a¹ little fully, but indeed
I beg² with me. For I am jealous as
ye are with a jealousy (which is) of
God: for I have espoused you unto
one man, to possess (you) a chaste
virgin to Christ. But I fear but by
any means, as the church cleaveth
Eyes to herself, so³ your thoughts
should be corrupted from singleness⁴
to be in the flesh. For I intend to
that some jealous master Jesus
whom ye have not preached, or ye
get a different Spirit which ye have
not got, or a different good thing
which ye have not received.
I might well fear with (it): For I
know that in nothing I am behind
those who are in surpassing degree
apostles. But if (I am) a simple
person in speech, yet not in know-
ledge, but in everything mature.
(We thank) therefore⁵ ye all

to you.² Have I committed sin, abusing myself in order that ye might be established, because I gratuitously surrendered to you the glad tidings of God? I grieved others as usual, requiring them for witness to my words, and being present with you and lacking, I did not easily burden any one, for the brethren who came from Macedonia supplied what I lacked, and in everything I kept my self from being a burden to you, and will keep myself. (The) words of Christ is in us that this boasting shall not be stopped as to one in the regions of Achaia. Why because I do not love you? God knows. But shall I do, I will also do, that I may cut off the opportunity of those wishing (for) an opportunity, that whereas they boast they may be found even as we. For such (are) false apostles, deceitful workers, transforming themselves into apostles of Christ. And (is it) not wonderful, for Satan himself transforms himself into an angel of light. It is no great thing therefore, if his ministers also transform themselves as ministers of righteousness; where and shall be according to their works.

Again I say, Let not any one
 think you to be a fool; but if other-
 wise, receive me thus, even so a fool,
 that I also may boast myself some
 time. What I speak I do not speak
 according to [the] Lord, but in the
 folly, in the weakness of boasting.
 I thus eagerly boast according to fools,
 that I also will boast. Yet ye are fools.

¹ Some research¹ shows that the more information is available, the more likely a person is to act.

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1. I am a member of the following organization(s):

⁹ I am grateful to two anonymous reviewers for their comments and suggestions.

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• **Transparency** – is not a universal truth, but is subjective to culture. What is thought to be a truth in one culture is not thought to be so in another.

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“I would say it was ‘freaky’—but that’s too cruel!
[as if thinking] It’s like a Hummel, not too serious.”

Students with an IQ of 127 would not qualify for services under IDEA, even if testing is with IQ.

Book 2, number 10, is not a poem. (Tenth, but 1) says
see Bryant, *et cetera* in a 4th ed. 11th & L. 12 9 2

at the time of the 1990 census, 10.7 percent of the population was aged 65 and over.

1. The author is a member of the American Psychological Association, which is a professional organization of psychologists.

1. *Is the defendant a person who is a member of the public?* (Are you a member of the public? Are you a member of the public? Are you a member of the public?)

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